

POETRY.

From Freedom's Gift.

CONNECTICUT.

The arms of this State are three vines, with the motto—*God translate, sustain.*

BY H. W. CHAPMAN.

Come, toil-worn, and care-worn, and battle-worn friends!

Ye bound with the bondman, till tyranny ends!

From the glimmer of dawn on the waves of the sea,
To the shadows of sunset, wherever ye be;
Take courage and comfort! Our land of bright streams

And beautiful valleys, awakes from her dreams,
At the sound of your voices, and calls from its grave,
The Spirit of Freedom, to shelter the SLAVE.

Our rocks bear a record that routes the blood:
'Resistance to tyrants is duty to God!'
And the conflict of Spirit is kindling afar,
And mothers are girding their sons for the war!

Be glad! for the land of the free and the oak,
The slumbers that bound her hitherto broke;
Our people, they gather their forests around—
They throng to their temples, with prayer and with song;

Our mountains are ringing with Freedom's refrain—
'The land of the Charter shall shiver the chain!'
Well is it, ye sons of the puritan stock,
That your slumbers no longer your fathers mock!

The vine that they cherished, yet richly shall yield,
Its clusters of fruitage, empurpling the field:
For the people that twice its armor around,
In token of faith in the promise which crowned

The day of its planting, no longer forget
The Slave! and a blessing shall rest on you yet,
As they sing in its shadow their joyous refrain—
'The God who transplanted, shall ever sustain!'

Boston, April, 1840.

MY HOME.

BY ROBERT NICOLL.

O! I have lo'd the heather hills,
What's summer breezes blow;
An' I have lo'd the glades that gang
Through yonder greenwood-shaw;

But noo the spot must dear to me
Is whar the mune doth loom
Doon thro' the auldie leaves, to watch
My ain wee cantie haem.

My cantie haem! it's roof o' strae,
Anesth you thum I see—
You cooie baw that cooie keeps
My ain wee cantie haem.

There's a green gairn roo' my cottage sma',
An' by it's a stream,
Whilk ever sings a bonnie sang
To glod my cantie haem.

Whan delvin' in the slough at e'en,
I can see the precious things at hame
As thinkin' up' me.

I ken my resit' chair is set,
Whar comes the warmest gleam—
I ken there's langin' hearts in thee,
My ain wee cantie haem.

O! can I do but love it well,
Whan a' thing's loveliness there,
My cantie haem!—my langin' weans—
The morn an' e'enin' prayer.

The Sabbath's wabster in the wads,
An' by the seat-side faim—
The warst o' hearts must learn to lo'e
My ain wee cantie haem.

The blessin' o' a hame-dress'd heart
Be warm upon it a'—
On we can't bairns may an' peace
Like sunbeams joyous faim!

Blithe thoughts are rinnin' thro' my heart,
O! thocht I canna' name—
Sae glad are they—while thinkin' o'
My ain wee cantie haem.

JUNE.

BY W. H. BURLEIGH.

June, with its roses—June!
The gladdest month of our capricious year,
With its thick foliage and its sunlight clear,
And with the drowsy tune

Of the bright leaping waters, as they pass
Laughingly on amid the springing grass!

Earth, at her joyous coming,
Smiles as she puts her gayest mantle on;
And Nature greets her with a benison;
While myriad voices, humming

Their welcome song, ring dreary music round,
Till seems the air an element of sound.

The overarching sky
Wreathes a softer tint, a lovelier blue,
As if the light of heaven were melting through
Its sapphire home on high;

Hiding the sunshine in their vapory breast,
The clouds float on like spirits to their rest.

A deeper melody,
Poured by the birds, as o'er their cawing young
Watchful they hover, to the breeze is flung—
Gladness, yet not of glee—

Music heart-born, like that which mothers sing
Above their cradled infants slumbering.

On the warm hill-side, where
The twilight lingers latest, through the grass
Peepeth the luscious strawberry! As they pass,
Young children gambol there,
Crushing the gathered fruit in playful mood,
And staining their bright faces with its blood.

A deeper blush is given
To the half-ripened cherry, as the sun,
Day after day, pours warmth the trees upon,
'Till the rich pulp is riven;

The trout school-boy looks with longing eyes,
And perils him and neck to win the prize.

The farmer, in his field,
Draws the rich mould around the tender maize;
While Hope, bright-pinioned, points to coming days,
When all his toil shall yield

An ample harvest, and around his hearth
There shall be laughing eyes and tones of mirth.

Poised on his rainbow wing,
The butterfly, whose life is but an hour,
Hovers coquetishly from flower to flower,
A gay and happy thing,

Born for the sunshine and the summer day,
Soon passing, like the beautiful, away!

These are the pictures, June!
Brightest of Summer months—the month of flowers!
First-born of Beauty, whose swift-footed hours
Dance to the merry tune

Of birds and waters, and the pleasant shout
Of Childhood on the sunny hills flung out

I feel it were not wrong
To deem thou art a type of heaven's clime,
Only that there the clouds and storms of Time
Sweep not the sky along:

The flowers—air—beauty—music—all are thine,
But brighter—purer—lovelier—more divine!

ON TIME.

Time flies—it quicker flies, in short,
Than e'en the lightning flies,
When forked beams are seen to sport
From east to western skies.

Quicker is time than words can tell,
Though swift those accents flow;
Consider, then, O man! full well
How thou should'st live below.

NON-RESISTANCE.

To Henry C. Wright.

WHITESBORO, near UTICA, June 2nd, 1840.

DEAR SIR:—In the Liberator of May 15th, I find an article over your signature, and headed 'WILLIAM GOODELL, Non-Resistance'—which I intended to have noticed sooner, but pressing labors have prevented me. I have now to say all I could desire. The chief burden of your article is, that WILLIAM GOODELL has changed his mind on the subject of non-resistance. You commence thus:

'The course of brother Goodell respecting non-resistance is most extraordinary. One moment he throws his whole soul into an effort to vindicate the doctrine, in the Friend of Man, and the next, speaks of it with a kind of holy horror, as though it would rivet the chains of the slave forever.'

To quote all you say or imply in respect to the alleged change in my opinions and my fluctuating, unstable course, would be to copy nearly the whole article. The chief impression intended to be conveyed, I should be tempted to infer, was, that William Goodell is altogether too unstable in his views, on this subject, to admit his opinions to have much weight. You allude to many things I have said and written, to prove this instability. You say with me, 'Men may change, but I cannot.' And you bring the whole to a conclusion in your last paragraph, thus:

'To show where brother Goodell once stood on the doctrine of non-resistance, and how much he has done to identify non-resistance and abolition, you have only to publish what he has spoken on the principle of war and armed resistance. If brother Goodell has repented of his former course, let him say so; if not, it is but justice to himself, and to truth, to show us how he reconciles his present with his former position.'

Now, my brother, I need not spend time in proving to you that it is no disgrace or disparagement to any man to change his opinions, if he has good reason to do so, and that the man who always holds himself open to conviction is more worthy the public confidence as an editor, preacher, or reformer, than one who maintains practically, the infallibility of his own opinions. He who labors as you and I do to change men's opinions, and to induce them to avow openly such change, should beware of insisting upon that sort of self-consistency which seems to pride itself in never having been wrong.

I am glad to write, in your closing paragraph, something which I may venture to construe into a recognition of this principle, and especially am I glad to see you insist that those who do change their opinions are bound to say so, and admit freely that they repeat their former course. I think that if this were followed by all the writers who have changed their views of civil government since they commenced their anti-slavery labor—if they would frankly admit that it was they themselves, and not others, that have changed their principles and measures, and if they would magnanimously acknowledge that they repeat in dust and ashes the errors of their anti-slavery career, measures that they did, a few years ago, such a manly and ingenious course would tend much to prevent dissension in the anti-slavery ranks, and promote the true principles and practice of brotherly love, harmony, and PEACE.

Of course, if I were conscious of having changed my opinions on the subject of non-resistance since I became an editor, thirteen years ago, I should cheerfully say so. But I do not. And I am exceedingly surprised that HENRY C. WRIGHT should be the man who should impute to me such a change. You know, very well, that I held the peace principle, as they are commonly held by the Society of Friends, long before any one among us broached the idea that the principles of peace were identical with the existence of civil government and penal law. You know, too, if you have not strangely forgotten, that the very first time you broached it, in conversation, your new sentiments respecting civil government, you presented it as a new proposition, to which you invited my assent. You doubtless do, whenever you come in contact with Quakers and others, who discard the military principle, and yet adhere to civil government and civil law. You must remember, too, I am almost confident, that I strenuously questioned the soundness of your position, and that in subsequent interviews with you, I have always and uniformly maintained that civil government may exist, and be actually administered by William Penn and his successors, for sixty years, in perfect consistency with the principles of peace. I do not deny that I may have been puzzled, perhaps, in some instances, and, for a time, in dispute of opinion with you, but my conclusions, which modern non-resistance has been able to present. But I deny that I have ever, for a moment, or on any occasion, or to any person, (according to my best knowledge and belief,) admitted that the principles of those who reject civil government and penal law are correct. And except for a very short time, when the subject was new to me, I have uniformly expressed my full belief that the doctrine of modern non-resistance, so called, in rejecting penal law and civil government, were fundamentally wrong, unscriptural, and dangerous. Your own account, in the Liberator, of a conversation you held with me in Utica, is a very different testimony to the truth of this statement. The paper is not at hand, but I remember you said in substance, that I took strong exceptions to the anti-civil government views of non-resistance, while I nevertheless rejected the military system. With what fairness, then, can you represent my course as 'most extraordinary' when it is the same as that of the vast majority of those who go against the military system, and against war, including the members of the Society of Friends? And how can you represent me as changeable and fickle, when it is William Lloyd Garrison and Henry C. Wright, and not I, who have changed? Let me commend to you and to Mr. Garrison, your own doctrine, that those who repent of their former course should say so, or else reconcile their present with their former position.

As you have so confidently appealed to my past writings in the 'Friend of Man' and elsewhere, to prove my instability and change of mind, let me point out and republish any thing from my pen that disproves the truth of what I have now written. Most assuredly, you will not find to your purpose the 'long articles' written by me, in the 'Friend of Man' against the military system. One of the avowed objects of that series of Essays was to establish the radical distinction between the CIVIL and the MILITARY power, the natural repugnance, instead of affinity between them; thus drawing a broad line between the military advocacy of civil government, on the one hand, and the opposition to civil government, on the other. Were I now to write a volume against the doctrine of non-resistance, as you hold them, I should have to transcribe the substance of those anti-military essays into the argument—and I have had the satisfaction to be assured by perhaps as many persons as bro. Garrison now states to be the number of non-resistance in New-England, (one hundred and thirty of them 'long articles' in the 'Friend of Man' prevented them from becoming non-resistance!) As you now appeal to them in proof of my having 'thrown my whole soul into the vindication of your doctrine, and since you commend my powers of logic in the effort, let me hope that your influence will secure their republication and circulation by the N. E. Non-Resistance Society. (Such 'non-resistance' I am still willing to see identified with abolition, and have no fears that it would injure the cause of the slave.)

To all this you may say, if you think so, that I am inconsistent with myself—that my logic is unsound—that my distinction between civil and military government is futile—that the former cannot exist without the latter, or that the one is as bad as the other. Very well. That is your opinion, and you have a right to proclaim it, as such. Make me as inconsistent as you please, or as you can, but do not say, contrary to the fact, that I have CHANGED my opinions, when I have not. Do me the justice to say, if I throw my whole soul into your doctrine, and, 'in the next,' speak of it with a kind of holy horror, 'in the next' you bear wrong testimony of me. State the facts as they are, and give your opinions of me, distinct from those facts.

Wherein have I changed? When did I oppose civil government? When did I write against penal law? When did I say that it was wrong to hold office—or to vote for another to hold office? These are the fundamental points on which you insist 'in the same breath' in which you complain of my changeableness! But woe is it I ever agree with you on these points. I never was, and I never am, inconsistent with myself. I have changed—that my argument against me that I have changed—that my course, in this respect, has been 'most extraordinary,' inasmuch that 'one moment' I am one thing and the next 'another, and nobody can tell where to find me!

You strangely confound facts with opinions in this matter, and charge me with your own inference instead of my positions. You lay down that you say is 'the only principle at issue in non-resistance.' You say I have admitted that principle, and therefore charge upon me inconsistency and change, because I do not admit your application of this principle!

Strange test! Suppose I had admitted that principle, (of which, by the way, I am not now speaking, but understanding precisely its exact import, suppose I had admitted (which I have not) that the taking of human life by a human being is always murder in se, the inferences you draw from that principle are not clear to your mind and never have been. Why then should you make your logical deductions, (if I change the charge, which you know very well I do not admit), the foundation of your testimony to the supposed fact that I have changed my opinions? Such a course, depend upon it, my brother, cannot do credit to the cause you espouse. If your sentiments are correct, they can be better supported than by imputing change to their opponents, especially if the charge be unfounded. Upon the same principles by which you have imputed to me a 'most extraordinary' change of opinion, you might impute the same 'most extraordinary' change to the great body of the friends of peace, including the Society of Friends—when, it is well known, that it is you and your 'less than one hundred' non-resistance in New-England, who have changed, and not the peace Society, which you know very well is unimpaired. And if it be true that William Goodell is opposed to 'the Christ-like doctrine' of non-resistance—that, in the words of the Liberator, he is hostile to 'the pacific principles of the PRINCE OF PEACE'—then it is equally true that the Society of Friends, with few exceptions, (less than one hundred in New-England), are in favor of the same principle, and the peaceful WILLIAM PENN along with the rest. With these remarks, which fill my sheet, I must conclude, and remain, Your friend, as ever,

THE LIBERATOR.

GRAMHAM: We had yesterday an invitation to dine at the Graham House of Mr. Goss in Barclay street. As we have no fear of being converted to new opinions that we dare not go where they are advanced, and as in fact we were never so bigoted as to refuse to eat ripe fruits, we accepted and went. A long table was spread, and at the sound of the bell, lined on either side with a very respectable company of ladies and gentlemen, mostly boarders at the house, and all looking as hearty as if they had eaten seven days in a week. Well, first we had succulent green peas, baked potatoes, boiled eggs, lettuce, &c.—then a baked Indian pudding, cherry, strawberry and minced pies, (minced fruits we mean,) then apples, watermelon from the South, oranges, dates, strawberries and cream, &c. &c. As for drink, it was Adam's Ale, the best ever invented, and lemonade. The bread was Graham bread. No statey confusions, filled with biting pepper, mustard, and other condiments, adorned the table. Their places were supplied by bunches of flowers. His Excellency, Gov. Seward introduced by his presence, the being introduced by Mr. Greeley, of the New Yorker, who is a lodger at the house, and regularly takes the table of fruits and vegetables. We came away thoroughly persuaded that it is not the most dangerous error in the world to believe in Grahamism, especially if one joins the sect of Mr. Goss. So, as we ate but a small bit of beef-steak at breakfast, we intend, after finishing this paragraph, to eat a bowl of broad and hearty fruits and vegetables. We came away thoroughly persuaded that it is not the most dangerous error in the world to believe in Grahamism, especially if one joins the sect of Mr. Goss. So, as we ate but a small bit of beef-steak at breakfast, we intend, after finishing this paragraph, to eat a bowl of broad and hearty fruits and vegetables. 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